866 Julie Josephine said that when she was a girl she would wake to hear her grandparents calling to her, "Go wash your face in the creek. If you wash it with warm water you'll be blind right away." They would make her swim in the creek even when it was full of floating ice.

They were also sent to dark places to fetch things, as specific training for the vigil before them. The seasonal whipping which accompanied the setting up of the winter village must also have served as a training in stoicism. Billy Joe said that the man who did the whipping announced, "Don't be sorry in your hearts. I'm beating your children so that they will grow."[1]

lôt	kcêltc	hicpôôcEn	IsimErI´m
Don't	sorry	hearts	doctoring
IcqOcqwacI´atit		katlaɬpEmêha	
our children		grow.	

Teit speaks of the instruction and admonishment of the children, but he does not say what the nature of this was. He mentions that whipping occured, though but rarely.'[1]

● 865 Our informant Mary Carden said that when a child was disobedient, an old man would take some object far from camp and leave it. At night the child was sent to fetch it and if he failed, he was whipped. One old man in each camp exercised this function: he may have been the person who whipped at the setting up of the winter house. Parents might whip a child all over the body with a little switch, or slap its face with the open hand.

866 The first roots dug or berries picked by a girl, when she was about nine, were given to the old people to eat. This was done so that she would not grow up lazy. Similarly, a boy's first kill was given to any elderly friends, so that he would become a good hunter.

869 What share the children had in the religious life was in its minor aspects only. When they were eight or ten they began to take the sweat bath, and learned the proper songs and prayers. A girl might carry food to her older sister in the menstrual lodge, but got no closer personal acquaintance with the tabus. Occasionally one might chance to be present at a curing, but this was not regular, and they attended no winter dances. When the household was occupied with such an affair the children were sent elsewhere to sleep. The vision experiences some of them had were probably most appreciated by the adult under whose direction the quest was undertaken; the child was expected to forget all about it. Unfortunately, as we were working only with adults, we could get no valuable material on the child's own view of the religion of its elders.

[1] [For footnote, see p. 108(A), category 116. -- Analyst]

p. 108(B)